[For interpretation of the meaning of certain place names and native beliefs about certain places, see category 823.]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

102
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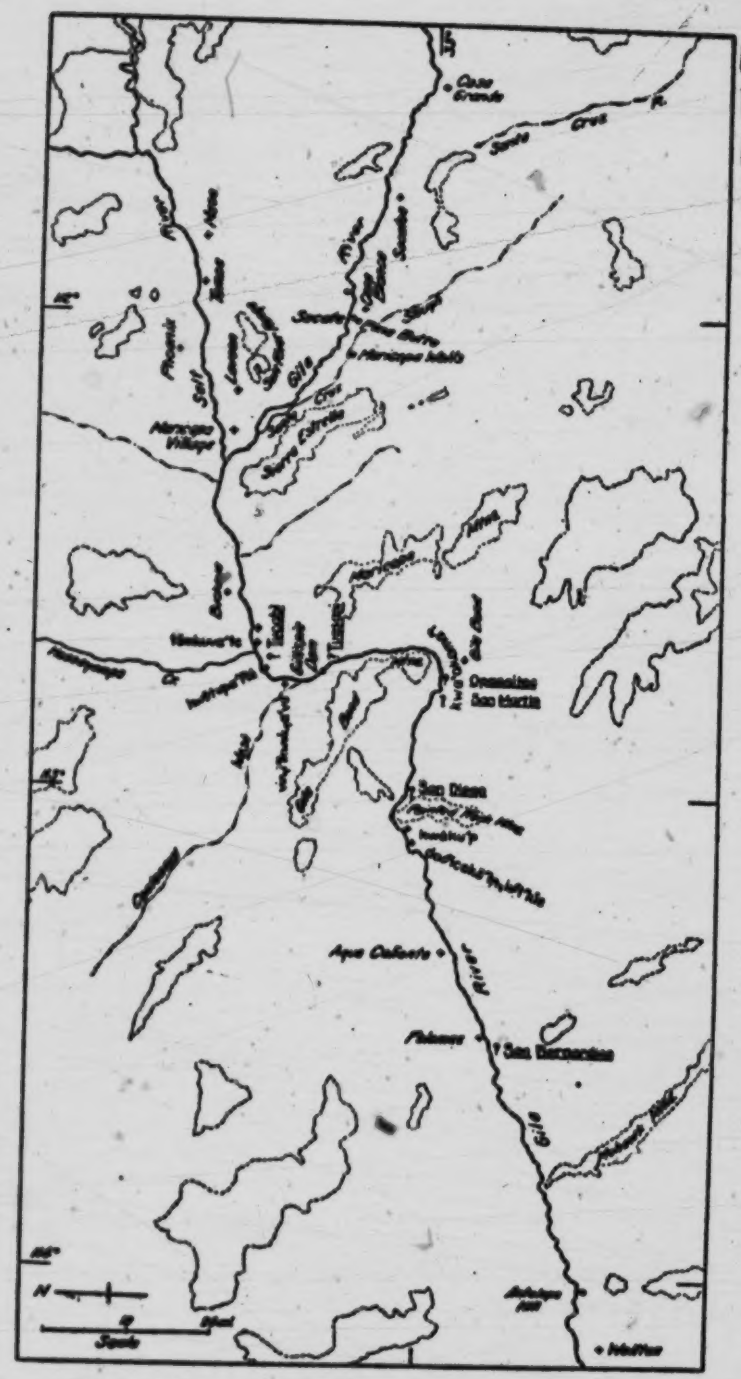

FIG. 2.—Map of Maricopa and Kaveltcadom Territory

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1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

361 there were so many that a small pond a mile and a half east of Gila Crossing was crowded with bathing children.[33]

The settlements of the combined "Maricopa" community about the middle of the last century were the following (Fig. 3):

● 103 361 1. cil,âai'kwĭtĭta'lic, "more than a few sandhills" (lit. "sand higher"), was the most westerly village. It lay close to the sandhills on the north bank of the Gila. Beyond this to the west was mesquite gathering ground.

2. tĭlpo"pĭlyâmĭn, "scorched roadrunner," east of the above on the same bank.

3. aɤa'gua'l,â, "water showing," was by a slough to the east of the last.

4. kwuckĭ'tkwâxau'lc, "potsherds," on the north bank to the east.

5. utcĭ'ə̂au'lc, "coals lying around," lay on the south bank almost opposite No. 2.

6. xiko"tokĭ'tŏv'au'lc, "Mexican cut down something standing" (xiko', "Mexican, white man"; tokĭ't, "to cut down") was somewhat farther from the river than the preceding.

7. aɤ'atwota'nâ, "thick cottonwood," on the south bank perhaps a mile above No. 4.

8. aɤ'akwaɤo'ɛ, "good cottonwood," lay close to the river south of the last.

9. ca'kŏv'ᵃau', "standing bone" (âca'k, "bone"), was just below Maricopa Wells, close to Santa Cruz slough. This was the most important village in Mexican days;[34] that in which the chief lived. No one lived directly at Maricopa Wells until after the coming of the Americans in the decade 1850-60.

10. kwatu'lxalyapŏ'mlc, "lizard fell into the water," was on the north bank, seemingly due east of No. 8.

11. kusi'l,dj, "rough dirt," perhaps a mile or more above the last on the north bank.

12. iu'ɤn,ĭvai'ls, "living there with colds" (iu'ɤ, "colds"), on the south side west of No. 11.

13. ɤapi'vlc, "cattails" (? grow in the slough at this place), on the south side four miles west of Sacate.

14. aɤta"sĭl, "reedy place," a village at a long sloughy place east of Maricopa Wells. (The same name was given to the locality west of No. 12.)

15. xuln,inivâau'lc, "cactus standing,"[35] on the south side of the Gila two miles west of Sacate.

16. mĭse'kwĭni'l,, "black muddy slough" (mĭse', "muddy slough"), was located where the present settlement Sacate now stands. This was the last village to the east.

[Text continues on page 22]

[33] Bartlett in 1852 stated that only ten Cawinas survived (*Personal Narrative*, II, 251).

[34] It was known to the Mexicans by the literal translation Huesa Parada, according to my informant. This is listed as El Juez Tarado (!), the residence of the chief Juan Chevereah, in the *Report of the Commissioner of Indian Affairs for 1858*, p. 207.

[35] A cactus resembling cholla, but very thorny; thorns white; grows in the mountains.

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Maricopa
Halchidhoma
Yuma
Mohave

361 The settlements were scattering and constantly shifting within this area. Houses were scattered, not in compact clusters. The Maricopa-Halchidhoma settlement near Maricopa Wells about 1850, for instance, contained houses one hundred and fifty to two hundred feet apart, and extended perhaps for two miles. [721] By the middle of the last century, the accumulated losses from Yuma-Mohave attacks had become so great, that for protection communities were settled more compactly.

In 1852 Bartlett described these groups. "The villages consist of groups of from twenty to thirty habitations, surrounded by gardens and cultivated fields, intersected in every direction by acequias, which lead the water from the Gila."[36]

[768] The shifting locus of the settlement seems based on an old habit. When someone died, his residence was burned, and the family reestablished themselves elsewhere. In fact, several related families would commonly decide to relocate. They might go but a mile or so, but this would furnish a nucleus for a new community. Other families would soon follow. Because of this, practically every inch of the valley from Sacate to Gila Crossing had at one time or another been the site of dwellings. The practice is ancient: it was tremendously accelerated in recent times by the rapid decimation under attack and epidemic.

221 361 Some of the shifting was due to seasonal residence. The villages were on higher land away from the river, beyond the reach of winter and spring floods. The fields, in the bottom land subject to inundation, contained scattered summer residences:[37] the regular earth-covered houses, needed against rain. In winter, the Maricopa gathered in more compact communities on higher ground.

103 133 A few names of topographic features and place names were recorded. The Gila had no name: it is merely ʌχa', "water," "river." The Salt was ʌχacɛ'nd, "one river," so named, Mrs. Redbird thought, because, unlike the Gila, it has no affluents in the plain. (Its modern name is ʌχasal'l, "salty water.") Hassayampa Creek was χataikuve'ʀʌ, "hard canyon." The Colorado was xa'kwɪtʌs, "red water." The country about Sacate, and perhaps the river itself have "always" been called χil. The district farther down the Gila toward the Salt River junction was 'ic'flyʌmu'c ('ic', "screw bean mesquite"), from the quantity of mesquite

[36] Bartlett, *Personal Narrative*, II, 233.

[37] Where Bartlett saw them in the summer of 1852 (*loc. cit.*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom
Yuma

growing there. The Santa Cruz slough and the country about it at the foot of the Sierra Estrella was ᵃxɤasâl'l,ᵃ, "salty water." A place east of Sacate, beyond Blackwater, was called i'iv⁴au', "standing stick." It is said that some Pima are still called by this place name. 103 133

Four nearby heights were named: Pima Butte (viva'vâ, "solitary mountain"), Sierra Estrella (vialɤa', "berdache mountain"), Salt River Range (vikwaɤa's, "greasy mountain"), and a butte, probably a northwesterly outlyer of the Sierra Estrella, south of the Gila and just below the Salt junction (ɤagâvîcâðo', "water divider").[38] Sierra Estrella as seen from Sacate appeared to the Maricopa as a person lying on his back covered with a blanket, hence it was also called pipakwatkl'ɤᵃ, "man lying on his back." A peak at the eastern end was called mago'ʀokâxavî'g, "two heads."[39] A butte at the northeastern foot of the Sierra was called "the mortar." A high hill on the north side of the Gila opposite Pima Butte, said to look like house ruins, was matâu'lgwîsiðe'ᵀc, "high dirt that is a shaman," (mat, "dirt"; âu'l, "high"). Painted Rock Mountains were kukupu'ʀânyiva'c, "Kukupura's house," named for a spirit living in a cave in these mountains. In the mountains to the north of the Salt River were "willow mountain" (vi'iðo') south of Prescott, possibly Crown King; "ridge pole mountain" (viakâvânau'), a little north or northeast (so called because its top is level); and "dancing with horn" ('ikwîmkwima'tc), a mountain east of the last.

The country of the Kaveltcadom was on the lower Gila from Gila Bend for fifty miles downstream to the Mohawk Mountains, that is, halfway to the Colorado.[40] The Mohawk Mountains, their western limit, were called ᵃvikatcâkwi'nɣᵃ, "granary basket mountain." The Yuma came upstream as far as Antelope Hill, fifteen miles west of this. It was called aɤpĕ", "metate," a name recorded by Garcés and Font in 1775. (Forde writes that the Yuma travelled there for stones from which to manufacture metates.[41]) Between the two was a little cleared space, perhaps a barren wash, or the line of sandhills known to be there, which was regarded as the actual boundary.[42] The Kaveltcadom were 361 [103] [103] [316] [423]

[38] For the reason for these names, see p. 252.

[39] Hence the peaks of this range on modern maps, "Montezuma Sleeping," "Montezuma Peak," and "Montezuma's Head." The Maricopa also refer to the Sierra in connection with the xanâvʀe', "king" (Spanish *general*), whom they may associate with the "Montezuma" of their tradition.

[40] There are none in this country now, the reservation at Gila Bend containing only Papago.

[41] Forde, *Yuma Ethnography*, p. 102.

[42] It seems strange that an actual line should figure as a boundary, but it must be remembered that both peoples were in the habit of drawing lines on the ground before commencing their highly formalized battles.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Kaveltcadom

361 said to be wholly on the south side of the river, scattered at considerable intervals. They farmed the bottom land on the river, without dams or ditches, planting only after the seasonal floods. The Kaveltcadom were also known by the name of their most [103] important district, kwa'akâma't, the wide fertile lowlands about Gila Bend (kwa'ak, a mesquite-like tree growing everywhere through the farm lands there; âma't, "farm"). Strictly speaking, the name applies only to the slope from just south of the present town of Gila Bend to the river after it turns westward. Settlements stretched continuously through the length of this district, as Anza also noted in 1775. Although the settlements extended westward to Mohawk, the bulk of the population was said to have been nearer Gila Bend. This is in agreement with Spanish evidence from the eighteenth century, given below.

103 361 Kaveltcadom settlements known to Last Star as occupied in his father's day or earlier were as follows:

kwâku'p, "hole" (i.e., a hollow spot) was the largest community. It lay on the south side of the Gila immediately west of the Painted Rock Mountains.
daðicakŏ'ln,iði'kĭc, "the place of long corn," was half a mile or more west of kwâku'p. It was so called because between the two villages lay a long level stretch on which corn was planted.

Three nameless villages lay on the south side to the west, evidently at no great distance. They were designated as opposite the following places on the north bank (in order westward):

gwĭlxo'n,iði'klc, "where the old 'board' lay."
vituxu'tc, "rocks around in a ring."
vivâði'l,c, "mescal drink mountain"; a little black hill.

The following place names were recorded; all were west of the Painted Rock Mountains on the south side of the Gila: ana.uðau'lc, "standing boiled black mesquite sap"; xuma'x^{a}unyi'kwĭca'm, "a child looking for the road"; vulpo"-âvâau'lc, "standing post." The last was supposed to be the western boundary established by the Mexicans. Agua Caliente (xakupi'nc, "hot water"), although occupied in Spanish days, had no settlement within the memory of informants.

Other Kaveltcadom settlements of the middle of the last century lay on the Gila in the northern section of the great bend. A village called vin,i'lkwuk,a'va, "where the black mountains meet," stood on the west bank above Gillispie Dam at or near Centennial Wash. Three temporary sites, occupied only when

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kaveltcadom

gathering mesquite in the vicinity, were on the south side of the river opposite the mouth of Hassayampa Creek. They took their names from three small hills near which they lay (probably Powers Butte, Robbins Butte, and another): kwŭtupa'ra, "the last," was the most westerly; tŭmkuva'tc, "the middle one"; the easternmost had no name. The people using these three sites about the middle of the last century were Kaveltcadom, not Maricopa, according to Last Star, himself of Kaveltcadom descent. 103 361

DOCUMENTARY EVIDENCE ON MARICOPA AND KAVELTCADOM TERRITORY

It seems to have been taken for granted by many writers on Arizona tribes that within the historic period the Maricopa lived on the lower Gila below the great bend. It is assumed that they are the Cocomaricopa of Spanish record and that they moved eastward to join and become absorbed by the Pima well within our own day. The foregoing record of the native view of the matter is so much at odds with this that it is necessary to examine here the early documentary evidence. 114 174

The anthropological question involved is whether Piman contacts and Pima ingredients of Maricopa culture are ancient or recent. An answer will mean much for our conception of the rapidity of cultural assimilation.

The view that the Maricopa have moved from the lower Gila seems to be wholly mistaken. This inference seems to have arisen because (1) the Spanish explorers of the eighteenth century found Cocomaricopa and Opa at Gila Bend and below; (2) they met no inhabitants in nineteenth century Maricopa territory between Gila Crossing and Pima Butte; (3) the existence of the Kaveltcadom in the very territory assigned the Cocomaricopa was hitherto unknown; (4) Emory (1846) and Bartlett (1852), who found the Maricopa in the Gila Crossing-Pima Butte district, asserted that the Maricopa had moved from the lower Gila.

Are the Maricopa to be identified with the Cocomaricopa of the lower Gila? If not, where were they during the eighteenth century?

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

ther, his point of view was that of the Pima, as is borne out by the names of the Cocomaricopa settlements, which appear in general to be Piman in form, not Yuman.[45]

Kino reached Casa Grande for the first time in November 1694. He found two rancherías beyond: El Tusonimo, four leagues to the west, and four leagues still farther west, El Coatoydag (San Andres). He does not name the occupants, merely implies that they were Pima, and remarks of two nations farther on (i.e., to the west, to the northwest on Salt River [Rio Azul], and on the Colorado), that "they speak a language very different." He designates them Cocomaricopas and Opas. In November 1697 he observed that six or seven rancherías of Pimas Sobaipuris lay near Casa Grande. At San Andres he spoke with some Cocomaricopas and "even sent them messages," implying that they were not residents of this village which lay in the general vicinity of Sacaton. In September (?) of the following year there came to San Andres Opas and Cocomaricopas, "who are a people of very distinct dress, features, and language, though connected by marriage with the Pimas." So far there is nothing in the evidence to prove that the Maricopa did not live on the Gila between Sacaton and the Salt River junction; on the contrary, since they are mentioned as on the lower Salt, part of their habitat according to native information, they may well have lived in the Sacate–Gila Crossing district. But according to Manje's account, a Pima village (San Bartolomé) was found three leagues above the junction of the Gila and Salt (in this account called the Rio Verde). This point would be Gila Crossing or somewhat to the west; that is, in historic Maricopa territory. We are confronted with two alternatives: either this was an isolated Piman village among the Maricopa (although no other villages are mentioned) or it was not then Maricopa territory. The best interpretation would be that the Maricopa were at the time chiefly resident in the general vicinity of Gila Bend, and near or on the

[45] All the place names given by Kino, Sedelmair, and the Anza party were discussed with Maricopa informants. Beyond suggesting that Kino's Tutto was kwáku'p and Sedelmair's Caborh was kukupu'xanyiva'c, none of the names were recognized. They, too, thought the words Piman in origin.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

this time, when I could have stayed and got a nice big piece of meat for a meal." So he set off home as fast as he could to see if he could not get a piece anyway. 539x

There were four rings of people (animals and birds) all around the pyre. As soon as he got there he acted as though mourning for his father. He saw a place where he could get through; where Opossum, Fox, and all the short animals were in a row. So he jumped over them into the fire and seized his father's heart. (The heart remained because just as when we cremate that is the last portion consumed by the flames. Because Cipas caused himself to be burnt, all our people have done so since.) [764]

He ran off with it in his mouth, everybody chasing him. He ran from the Colorado River to this butte west of here [in the Gila Bend Mountains]. He climbed on top. It was a little higher than the rest, so he could see if they were still following. He set down the heart to cool his teeth. As he set it down, he said, "I had better try it to see if it tastes good." He took a piece and thought it fine. So he finished the rest. Then he gave three names to that butte, so that the new generation might know it by his actions: xagâspĭdω' [meaning unknown]; ixo'ʀâgwĭsĭnu'k, a kind of willow tree (he spread some on top of the butte to set the heart on); ḳa'kâdâsâo'ʀc, Crow's fledglings (Crow had its nest there). Just as he finished he heard all the others coming after him. They chased him again. He ran right by this place [the junction of the Gila and Salt Rivers] to the mountains south of here. (We call them the Greasy Mountains, because he rubbed his greasy fingers on them.) Then he went to a mountain south of these, which would be known to all generations as Heart Mountain, because of the father's heart. [103]

He then went to a slough a mile and a half east of Gila Crossing, known as his swimming pool. When he came out from swimming, he sickened. When he acquired one sickness, he had another, and another, until he had all the sicknesses there are in the world, except a few dangerous diseases. He went still farther east, where he caught these too. Then, when he had all the sicknesses of the world, he ate some sort of green grass, some sea weed. He vomited all the sickness and was cured. He was a

5:Hodge E-4 (no date)1959
NT15 River Yumans NT15
Maricopa

175 648 Pima on Gila r., Ariz.; this was enlarged by Executive order of Aug. 31, 1876; revoked and other lands set apart by Executive order of June 14, 1879; enlarged by Executive orders of May 5, 1882, and Nov. 15, 1883. No treaty was ever made with them.

● 103 361 The following rancherias and other settlements at different periods are judged, from their situation, to have belonged to the Maricopa tribe: Aicatum, Amoque, Aopomue, Aqui, Aquimundurech, Aritutoc, Atiahigui, Aycate, Baguiburiaac, Caborb, Caborica, Cant, Choutikwuchik, Coat, Cocoigui, Cohate, Comarchdut, Cuburidurch, Cudurimuitac, Dueztumac, Gohate, Guiaa, Hiñama, Hiyayulge,

[142] [302] [291]

MARICOPA YOUNG MAN AND WOMAN

Hueso Parado (in part), Khauweshetawes, Kwatchampedau, Norchean, Noscaric, Oitac, Ojiataibues, Pipiaca, Pitaya, Rinconada, Sacaton, San Bernardino, San Geronimo, San Martin, San Rafael, Santiago, Sasabac, Shobotarcham, Sibagoida, Sibrepue, Sicoroidag, Soenadut, Stucsbitic, Sudac, Sudacsasaba, Tadeo Vaqui,

[P 806 B]

103 361 **Tahapit, Toa, Toeadut, Tota, Tuburch, Tuburh, Tubutavia, Tucavi, Tucsani, Tucsonic, Tucsapit, Tumac, Tuquisan, Tutomagoidag, Uparch, Upasoitac, Uitorrum, Urchaostac, and Yavahaye.** (F. W. H.)

101 113 **Atshihwa'.**—Gatschet, Yuma-Spr., II, 122, 1877 (Yavapai name). **A'wp-pa-pa.**—Grossman, Pima and Papago vocab., B. A. E., 1871 (Pima name). **Ceemaricopa.**—Kino (ca. 1699) in Doc. Hist. Mex., 4th s., I, 349, 1856. **Ceemaricopper.**—Pattie, Pers. Narr., 22, 1833. **Ceemari.**—Carver, Travels, map, 1778. **Ceemaricopas.**—D'Anville, map Am. Sept., 1746. **Ceemaricopas.**—Mota-Padilla, Hist. de la Conquista, 361, 1742. **Ceemaricopas.**—Hughes, Doniphan's Exped., 230-1, 1848. **Cehmaricopas.**—D'Anville, map N. A. (Bolton's ed.), 1752. **Cemaricopa.**—Villa-Señor, Theatro Am., pt. 2, 405, 1748. **Cemaricopas.**—Rudo Ensayo (ca. 1763), 24, 103, 1863. **Coco Maricopa.**—Eastman, map (1856) in Schoolcraft, Ind. Tribes, IV, 24-25, 1854. **Maricopas.**—Keane in Stanford, Compend., 520, 1878. **Maricopa.**—Cooke in Emory, Recon., 561, 1848. **Maricopas.**—Simpson in Rep. Sec. War, 57, 1850. **Mariopa.**—Emory, Recon., 59, 1848. **Mirecopas.**—Hughes, Doniphan's Exped., 221, 1848. **Mirecopas.**—Ibid. **Océpáp.**—ten Kate, Reisen in N. A., 160, 1885 (Océpápor; Pima name for). **Océp.**—Ibid. **Opas.**—Rudo Ensayo (ca. 1763), 24, 1863. **Opas.**—Venegas, Hist. Cal., I, 297, 301, 1759. **Osarsa.**—Zarate-Salmeron (ca. 1629), Rel., in Land of Sunshine, 106, Jan. 1900 (probably identical). **Osarsr.**—Bandelier (after Salmeron) in Arch. Inst. Papers, III, 110, 1890. **Pi-pás.**—A. Hrdlicka, inf'n, 1905 (own name). **Pipátqa.**—ten Kate, Reisen in N. A., 160, 1885 ('people': own name). **Si-ks-aa.**—White, MS. Hist. Apaches, 1875, B. A. E. (Apache name for Pima, Papago, and Maricopa: 'living in sand houses,' from Apache *sai* 'sand,' *ki* 'house'; pronounced *Sai'kine*). **Tá'haa.**—Gatschet, Yuma-Spr., 86, 1886 (Yavapai name). **Tehihagésat.**—Ibid. (Havasupai name). **Widshi itlhapá.**—Ibid., 871, 1886 (Tonto name; also applied to Pima and Papago).

[P. 807A]

[P. 807B contains no Text on the Maricopa]